

NATIONAL ANTI-SLAVERY STANDARD.

LYDIA MARIA CHILD, Editor.

VOLUME II.

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Oliver Johnson, General Agent:

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OLIVER JOHNSON, PRINTER.

Temperance.

From the Wilmington Temperance Standard.

TO GEORGE F. WHITE, OF NEW-YORK.

RESPECTED FRIEND:

If an apology is needed for thus addressing thee, have only to refer to the vast importance of the object, and the concern which every rational and benevolent mind must feel for the welfare of the dear brotherhood of man. Being a member of the religious denomination as thyself, and believing that there is room for improvement among our members in respect to the important testimony of temperance, I adopt this course, with the hope of exciting among them a more general interest in the subject, and arousing them to deeper inquiry and reflection, that the fruits of temperance may be more abundant in our ranks, and the Society become more useful to the world. It is not my wish to give offence; and if I should offend any, it will be only who cannot bear the truth, and who have been led to be aroused from their false rest.

The vice of drunkenness is almost coeval with the human race. All history, sacred and profane, records its existence. In all ages, men have regarded it with a uniform feeling of disgust and condemnation. There has been no difference of opinion respecting it. By moralist as well as divine, by man as well as Christian, it has been denounced as a curse, and as a foster-parent of all vice.

Efforts have not been wanting to check its progress and to rescue its victims. Good men, mindful of their obligations to their fellow men, have never failed to labor for the restoration of the drunkard; they have advised and entreated, they have denounced and threatened, they have appealed to motives of religion—of self-love—of love of kindred—of worldly interest. The strong arm of the law has been extended, and the severest penalties inflicted on the inebriate. The awful sentence of the Bible, that no drunkard shall enter the kingdom of heaven, has been shouted again and again in the ears of all mankind.

But all these efforts were without apparent effect in general point of view. As refinement and luxury advanced, the channels of vice were multiplied and deepened. The tide rolled on with gathering strength, accumulating the elements of death, poisoning the fountains of individual and national prosperity, chassing happiness and comfort from the domestic hearth, wringing with anguish the brow of the parent and the wife, depriving children of bread, schooling them in vice; in short, filling the earth with suffering and crime, and threatening the prostration of virtue and the subversion of all good.

Such was the condition of things, when a few individuals met together about fourteen years ago, in the city of Boston, to consult whether anything could be done to stay the evil. They were men of high feeling, and sought the counsel of Divine wisdom. Their meeting was a truly religious meeting.

Impressed with the difficulty of correcting the depraved appetite of the confirmed inebriate, they directed their efforts to prevention, instead of cure.

They foresaw, that if the rising generation were led to habits of strict temperance, a change would be gradually, but certainly accomplished, and evils in question repressed or prevented. As it is more easy to abstain entirely than to indulge moderately and adhere to moderation, they resolved to inculcate the practice of abstinence; and to enable them more effectually to accomplish this object, determined on forming a society, to be composed of such persons as were willing to abstain entirely from ardent spirits. The American Temperance Society was thus established.

But the great work was not yet begun. The people were to be aroused from their slumbers. Theistics of intemperance were to be collected, and read before them. The amount of evil resulting from the use of ardent spirits, in the various forms of taxation, disease, pauperism, insanity, crime and war, was to be ascertained and made public. The effects of alcohol on the body, on the mind, on the organs, were to be told abroad. The press was to be enlisted, and the pulpit aroused. Personal sacrifices were to be made—of time, of labor, of money, of popularity.

The men who had engaged in the formidable enterprise were not to be disengaged by difficulties—they persevered faithfully and diligently, through report and through evil report. For a time, the cause was sufficiently unpopular to gain the favor of all who considered popularity as an index of a cause. But it moved forward in spite of opposition from all quarters. Among its enemies were every description of people—the high professor—the distiller, the vender, and consumer of alcoholic poison.

Will not the progress of those operations be seen to have been retarded, if the transfer of the *Emancipator*, (for one instance) casting an eye upon the statement of accounts of the American Anti-Slavery Society, will perceive that it is for its surely better to stand aloof from this philanthropic enterprise than to mix up injustice with it.

The first movers in the Anti-Slavery cause in America, those who have stood firm through the persecutions of many years, who have maintained their broad platform of catholic principles, who have guarded their original Constitution from innovation and circumscription—Garrison, and his corps of devout, devoted, and catholic fellow-laborers, with the Bible in their heart of hearts, and its spirit in all their ways, are now in a condition in which they need our support. They have been oppressed, betrayed, pillaged and slandered. Not only, but their foes, are the innovators, the bigots, the unscrupulous proselytes, the preachers of new doctrine, modified to propitiate the pro-slavery spirit of the country in which they live. No one will call my words too strong, my accusations exaggerated, who will read the evidence relating to the transfer of the *Emancipator*, (for one instance) casting an eye upon the statement of accounts of the American Anti-Slavery Society, will perceive that it is for its surely better to stand aloof from this dreadful corruption.

In answer to a question concerning the influence of anti-slavery efforts on the condition of the slave, she said that his physical condition had been for many years improving. As to his religious and intellectual condition, there could be no improvement while he continued a slave. But public sentiment was becoming more and more adverse to cruelty. In one of the most fashionable and intelligent towns in this State, a storekeeper inflicted most terrible punishment on a slave girl whom he had hired. Although so mangled that the physician had to attend her two weeks, yet as she was not maimed, the law could not reach her case. Public sentiment, however, supplied, in the place, the law of his partner dissolved partnership with him; his customers forsook him; he lost his business; no respectable person would associate with him; and within a year he was obliged to leave the place.

A few minutes before conversing with her on this point, I was assured by a gentleman, that from personal observation, he knew that our efforts had only made the condition of the slave worse. This stereotyped objection is so manifestly unphilosophical, that we have always wondered to hear any sensible man urge it. What is the natural tendency of the agitation we have created on the subject of slavery? To draw by their weakness into acts of injustice towards such as are stronger than themselves; for those who are not with the thorough-going are necessarily against them. We must regard with even respect the first misgivings, before they have become lapse. But what then must we feel—what ought we to do—for those who have strength, for those who have suffered to the last? Who can count the rich blessings that have been restored, now built up—the wives whose first time, feel that they have a father? Merely—now happy—a voice of joy and thanksgiving, by the spirits of the departed who rejoice over their just reward.

The world would suppose, that, in view of the picture I have drawn—which is certainly free from exaggeration—every feeling heart would throb with sympathy to those who labor in this rich field. But, sweep away the iniquity of Slavery from the earth? Shall we refuse to hear the tale of their injuries, of their justification, because others have refused, or

recommence their institution by every means which do not strike at its existence? What common sense teaches us, men of sense tell us, is a fact.

May Heaven's best blessings rest upon this Virginia mother! Were there many such as she in the Old Dominion, the race of pro-slavery statesmen

that now afflict that State would soon disappear.

One would suppose, that, in view of the picture I have drawn—which is certainly free from exaggeration—every feeling heart would throb with sympathy to those who labor in this rich field. But,

the voice of discontent, and condemnation

strikes the ear. Men who profess to preach the gospel of peace, and who enjoy a high degree of popular favor, cry out—"blasphemy!" We are told that these mighty works are performed through Satanic agency, and that the devils are cast out by Beelzebub, the prince of devils. The instruments which Providence has used for the accomplishment of this incalculable good, are held up to public reproach, as deluded or hypocritical "workers of popular righte-

ousness."

In this controversy, it is plain that on one side or the other, there is something wrong. There must be an error somewhere—a great error. In my subsequent communications, I will endeavor to ascertain wherein that error consists. The importance of the subject demands that it should be investigated.

Friend, H. G.

Wilmington, (Del.) 7th mo. 12, 1841.

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NORTHERN SYMPATHY WITH THE SOUTH.
Lord, what have thy servants done, that the wicked should praise them?

The Rev. Mr. Davis, a Baptist Elder, and Southern Agent, sent here from Georgia to prove from the Bible that slavery is no violation of the laws of God, thus writes to his constituents:

It is proper for us to state, that the mass of our brethren, both in Philadelphia and New-York, are opposed to abolition, as now understood by that term, and are for no other measure than colonization. This class, which constitutes a very great majority, are kind-hearted, and always take the part of the South, when they come in contact with the laws of the land, or the peace of the South. Hence they hold on to colonization. This class, both in New-York and here, (Boston) have treated me with a great deal of kindness and politeness; they take me freely by the hand, and press me into houses and parlors. A more kindly hearted and Christian ministry I have never been amidst, nor do I believe there is one more so under the canopy of heaven.

In the same letter Mr. Davis makes a pitiful representation of the condition of colored people at the North, and accuses the abolitionists of hypocrisy, because they do not elevate them before they attend to the slaves. "God deliver me from such humanity as is found among the northern abolitionists," says he.

In reply to this, the Christian Reflector very justly asks:

If the pro-slavery party are so great a majority among us, and if they are the superlatively kind people described by Mr. D. why do they not arise in their might and in their benevolence, and relieve the poor colored people in the midst of them? Surely, the works belong to the 'great majority' of the people. The 'squalid, ragged, cold and shivering' colored people are certainly not reduced to that condition by 'a small minority,' and kept so, in spite of the benevolent and unwearied exertions of the 'kind'—great majority.' What have this 'great majority' attempted for the comfort, elevation and improvement of the colored people, and from accomplishing which they have been kept back by the few abolitionists? Ah, 'they hold on to colonization'—that is it? But do they contribute largely to colonization, or even try to? And then, suppose they should, would the sending away from among us a part of the colored people contribute strongly to the comfort and elevation of those who would be left behind?—to say nothing of the 'grave yard' to which the colonizationists send their victims.

From the Liberator.

PLYMOUTH COUNTY A. S. SOCIETY.

The annual meeting of the Plymouth County Anti-Slavery Society was held in the Unitarian meeting-house in Plymouth, on Wednesday, July 14th. A large number of persons from various parts of the county were present, and the occasion was one of uncommon interest. The proceedings were characterised by great harmony of spirit and unanimity of action; and it cannot be doubted that a fresh impulse was given to the anti-slavery enterprise throughout the county.

From the Report we extract the following:

Probably there is no country in the State, where there is more harmony of sentiment among abolitionists than Plymouth. Not that the great body of them are non-resistants or perfectionists—sabbath or anti-sabbath—atheists or infidels—but because they are abolitionists, and feel a common sympathy with the slaves. They are unwilling to push a brother from their platform, whatever may be his views upon other subjects, if he is an abolitionist. This is their anti-slavery covenant and creed.

They have adhered to it with a spirit worthy of the sainted fathers who first landed on that hallowed rock, so near which we are now assembled. There are, undoubtedly, as great political and religious differences of opinion among them as others; but, when devising measures for the overthrow of slavery, they are all willing to lose sight of these differences for a time, and bring their united efforts to bear upon this giant sin. Union is strength—a maxim as true in morals as it is in physics; and if all the abolitionists in the land would but act in concert, and give a 'long pull, a strong pull, and a pull all together,' the knees of Calhoun and McDuffie would smite each other, as they witness the downfall of the 'patrimonial' system which they have so long idealized, and mournfully cry, 'You have taken away my gods, and what have I left?'

Owing to the unhappy division which exists in the anti-slavery ranks, many have become well nigh disengaged. They know not what to do, and seem ready to retire from the field, and give up the contest. Now, we know that slavery must come to an end, as sure as there is a God in heaven. Who believes that the Almighty has one attribute that can take sides with a slaveholder? If, then, God is for us, who can be against us? Though to human understanding, the prospects of the slave may appear dark, yet should our faith be strong, our confidence unabated. Look at the progress of the temperance cause, and we shall find ample encouragement. At first, the community were astonished at the rapid progress which it made. It seemed to carry every thing before it. But, for the last two or three years previous to the present, the interest declined, the professed friends of the cause were divided upon questions of expediency, and indifference in many places seemed fearfully to increase. Those who had borne the heat and burden of the day were ready to give up in despair. They had done every thing they thought could be done, and still the cause languished. But, unknown to them, there was a secret power at work, which over-ruled all that appeared unfavorable for good. Within the last year, a new impulse has been given, and the cause of temperance has gone forward at such a rate as to astonish the world. The prospect of its speedy triumph has never been so great as at the present moment. Almost every Eastern gale-waif of its conquests across the Atlantic, and the presses have teemed with accounts of its glorious victories. So it may be in the anti-slavery enterprise.—Although the love of many has waxed cold, and division has sprung up in their ranks, and the interest once felt in a great measure declined, we should still feel encouraged to go forward. Like the temperance enterprise, it has made rapid progress at the commencement. As that once did, this now languishes; and, like that, we hope and trust a fresh impulse more mighty and powerful than ever yet has been, will soon be given to this cause, and continue until slavery is abolished. The reformed drunkards have taken hold of the temperance cause in good earnest, and it must soon triumph. God grant that repentant slaveholders may, with as much zeal, enlist under the anti-slavery banner; and we feel assured that they will be equally successful. Slavery will not long be able to stand—millions will rise up and call them blessed—humanity will rejoice—Christ's kingdom will be advanced—and, possibly, the just judgments of God averted from this guilty nation.

The following resolution, offered by the venerable Seth Sprague, was adopted by the mover, and by Messrs. Garrison, Pillsbury, and May, and adopted:

Resolved, That the principles and trust of the Plymouth County Anti-Slavery Society are founded on a rock more firm and stable than Plymouth rock—even the eternal truth taught by Jesus Christ—brought over to this country by our pilgrim fathers—declared by the patriots of the revolution, on the 4th day of July, 1776, to be the basis on which they founded this republican government, viz. 'that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.'

Following resolutions were then taken up, and, after an animated discussion, in which Messrs. Pillsbury, Whiting, Garrison, Read, May, Bishop, Morton, Sprague, and others, participated, were adopted:

Resolved, That if Jesus of Nazareth could truly pronounce the temple at Jerusalem a den of thieves, in consequence of the trade carried on there; surely it may with equal propriety be said that a church which trades in the bodies and souls of men, or in which any wise justifies that trade, is a den of thieves, as much worse in character than those whom the Savior rebuked, as man is better than the sheep, and oxen, and doves, which were the subject of bairns in the temple.

Resolved, That the great body of the American clergy, by their open opposition to the anti-slavery cause, or by their heartless indifference to the wrongs of the slaves, have become the main pillars to that system of abominations which sells human beings by the pound, or in lots to suit purchasers; and are therefore, in the condemnation of those who strike hands with thieves, and consent with adulterers.

The following resolutions were adopted without debate:

Resolved, That we highly respect those clergymen and churches that have the moral courage to plead the cause of the slave; and that, in all our rebukes, we mean only those who neglect to open their mouths for the suffering and the dumb in our land.

Resolved, That this Society cordially approves of the plan adopted at the last annual meeting of the American Anti-Slavery Society, to enable the Society to carry on its operations for the ensuing year—namely, that each abolitionist in the country, friendly to the cause of the Poor Slave, contribute about \$1000 towards, during the current year, a sum not less than one dollar.

A very liberal entertainment was provided in the Pilgrim Hall by the Plymouth friends, (both for dinner and tea,) in which nearly three hundred persons participated. It was an occasion to be long and fully remembered.

W. T. BRIGGS, Secretary.

NORTHERN SYMPATHY IN OHIO.—A great anti-slavery meeting has just been held at Unionville in the northern part of Ohio—four thousand persons were present during most of the exercises. Nine hundred wagon loads turned out to meet the fugitives from the counties of Ashtabula and Lake. This is an example which might be profitably imitated at the East.

A, B, C, of ABOLITION:

FOR THOSE WHO HAVE NOT YET EXAMINED THE SUBJECT.

ANTI-SLAVERY CATECHISM.

BY MRS. CHILD.

Question. Why do you consider it a duty to preach and publish abolition doctrines?

Answer. First, I consider it my duty as a Christian; for the system of slavery, as a whole, and in each one of its details, is in direct opposition to the precepts of the gospel. Secondly, I consider it my duty as a conscientious citizen of this republic; for I believe slavery is prejudicial to the best interests of my country; and I dare not hope that God's blessing will rest upon us, if we persevere in our iniquity.

Q. But the abolitionists are accused of showing the worst side of slavery. Is it not true that they seek to give an exaggerated idea of its evils?

A. I believe every man, who candidly examines the subject, will come to the conclusion, that every side appears to be the worst side. Allow me to give a brief statement of the case. Between two and three millions of people are compelled to labor without wages. They gain nothing more by working ten hours than they would by working one hour. It is not in human nature that they should be disposed to be industrious under these circumstances. They try to do as little as possible. The chief part of the labor that is got out of their bones and sinews is obtained by fear of the whip. A peck of corn a week is the usual allowance for the food of a slave. The planters generally estimate that a slave can be fed and clothed at an expense of from fifteen to twenty dollars a year. The following is the printed testimony of Thomas Clay, of Georgia, himself a slaveholder, though reputed to be an amiable, conscientious man: "A peck of corn per week, if it be sound flint corn, is sufficient to sustain health and strength under moderate labor. But there is often a defect in the quality, and the quantity is then insufficient. The present economy of the slave system is to get all you can from the slave, and give in return as little as will barely support him in a working condition. Even where there is not direct intention to abridge his comforts, they are but little consulted; and the slave, seeing his master wholly engrossed by his own advantage, naturally adopts the same selfish course, and when not restrained by higher principles, becomes deceitful and selfish."

Q. If Mr. Thomas Clay is a good man, and really thinks slavery so bad in its effects, why does he not emancipate his own slaves?

A. If you were to ask him, I suppose he would give an answer very common among planters. He would tell you that he could not do it, because the laws of the State in which he lives impose such heavy penalties, that the process of emancipation is extremely difficult and expensive.

Q. Who make the laws of the Southern States?

A. The slaveholders themselves. When I hear a man say that he would gladly emancipate his slaves, if the laws would allow it, it makes me think of an anecdote I have often heard. A little girl had been ordered to perform some household work in the absence of her mother. When the parent returned, and saw that her orders had not been obeyed, she said, "My child, why have you not done as I bid you?" The little girl replied, "I should have been glad to do it, mother; but I could not. Don't you see I am tied?" "And pray who tied you?" inquired the mother. "I tied myself," was the reply.

Now this is plainly the case with the slaveholders. They make oppressive laws, and persist in upholding those laws, and then say, "I would do my duty if I could; but the laws will not permit it."

Q. Do the slaves have to work all the time?

A. In some States the laws ordain that slaves shall not be compelled to work more than fourteen hours a day, from September to March, nor more than fifteen hours a day, from March to September; and it is reasonable to conclude that there would have been no necessity for making such a law, unless some masters did compel their slaves to toil beyond the specified hours. Convicts, who are imprisoned for crime, are not obliged to work more than ten hours a day, and are better fed than the slaves. It is an extraordinary thing for a slave to be sent to the state prison for an offence. Instead of punishment, it would in fact be a melioration of his lot.

Q. But I have been told that the slaves sometimes work for themselves.

A. When they happen to have kind masters, they are sometimes allowed a part of the time to earn something for themselves; but the laws are extremely inefficient for the protection of property thus acquired. If a white man sees fit to seize the products of their industry, the law in most cases affords no redress; because in slave States a colored man is never allowed to give evidence against a white man, under any circumstances. Any note of hand, or written contract with a slave, is worth no more than a promissory note to a dog, because no slave can bring an action at law. In several of the States, a slave is liable to punishment if it is ascertained that he has acquired any property.

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Q. Every body must have thought her a very wicked woman. Did the slaveholders in the neighborhood pretend to justify her measures?

A. I have no doubt that every human person, that heard of the event, expressed horror, and sincerely felt it. For several months previous to the discovery, her neighbors had been in the habit of living in apartments as far as possible from her house, on purpose to avoid the shrieks and groans of her poor suffering slaves; yet during all that time no complaint was laid before the public authorities, and no investigation demanded! I suppose neighbors were afraid to say anything, lest they should be accused of promoting discontent among the negroes. Those who endeavor to keep human beings in the situation of beasts, are more afraid of them than they would be of beasts; because the human being has reason, which is always prone to offer resistance to tyranny. The consciousness of this makes slaveholders very irritable when any one in the community takes part with an abused slave, or expresses the slightest pity for his sufferings.

A. I have read not a few Reports of Cases in Southern Courts; and those reports did more than anything else to make me an abolitionist. Prosecutions are always brought for the master's slave—never for the protection or redress of the slave. In the case of Jourdan vs. Patten, you will find the

letter of Dr. Beecher's Boys, of glorious Lane Seminary memory.

The Supreme Court decided that the defendant should pay the lady the sum of twelve hundred dollars; in consideration of which, the slave should be placed in his possession.

The lady received all the money, as an indemnification for the loss of property; but the poor slave not only received no atonement for his sufferings, but was actually given to the very man that had knocked his eye out! This is a fair sample of the nature of all such prosecutions. In Note & McCord's South Carolina Reports, 1818, it is stated that a slave belonging to Mr. E. Witsell, was shot through the head by two men who were hunting runaway negroes. The lady commanded an action to recover the value of her slave. The judge told the jury that circumstances might exist to authorize the killing of a negro, without the sanction of a magistrate, or even the order of a military officer; but it was thought such circumstances were not connected with this case; the lady was therefore entitled to compensation for injury done to her property. As for the poor slave himself, his parents, his children, they were never once thought of in the matter.

Q. But do you really believe they hunt negroes with dogs and guns, as some people say?

A. There cannot be the slightest doubt of the fact. Dogs are trained for that express purpose. The planters justify the practice, by saying it is absolutely necessary for their own safety, because runaway negroes, who collect in the woods and swamps, will soon begin to commit depredations on the neighboring estates. Thus the evils inevitably growing out of this bad system are made use of to justify its cruelties. Free laborers would have no inducement to run away and hide in swamps. It would obviously be for their own interest to keep at work. These negroes seem to be entered into with all the keen excitement of sportsmen going out to hunt squirrels or hares. A letter written near Edenton, N. C. among other items of news, states: "We have had a great negro shooting lately." A gentleman well known in the literary world resided for some time in the family of a Georgia planter; and he himself stated to me, that three negro hunting dogs took place during the first nine months of his stay there. He said, that one night, hearing a noise below stairs, he hastened to ascertain the cause.—The gentlemen of the family were cleaning and loading their guns, trying their flints, and going through the usual preparations, apparently for a deer hunt, as buck shot and bullets were in demand. The family of the planter had taken their beds. As I entered the room, I could hear one of the young

people to the adoption of anti-slavery principles and practice. We are greatly behind here. Our friends at the East can scarcely form an adequate conception of the labor that is indispensably necessary to bring the people out from their pro-slavery degradation. A large portion (nearly half) of the inhabitants are composed of southern people—many of them of the lowest and most ignorant class—many of the better class were slaveholders, and filled their pockets with the price of blood. These are the hardest cases. It is necessary here to dwell long and minutely on the fundamental principles of abolition. Truth is needed to enlighten the conscience and purify the heart of the people. And I have often wished that every anti-slavery paper that comes into the State, might have abolition enough in it to convert an opponent—i. e. such an exhibition of slavery as it is, and of abolition principles, measures, and objects, as would be sufficient to enlighten and rectify the mind of any individual who should take up the paper. My course is to present the subject as the students of Law used to present it in eighteen hundred thirty-four, five and six. It is what some have called "primitive abolition."

A. If you will examine Stroud's Compendium of the Slave Laws, you will be convinced for yourself that what I say is true; and the effect is as you suppose. The poor slaves are completely in the power of their masters. The same men who accuse them are often their judges and executioners. In illustration of this, I will tell you a case that occurred in Edenton, North Carolina. It was told by a woman who lived there at the time, and witnessed some of the executions. Many of the slaves in that place were skilled in mechanical trades. The planters in the back country were very desirous to purchase some of them; but their masters found it so profitable to let them out, that they would not consent to sell them. Those who were anxious to buy, hit upon the following expedient to obtain their purpose: They wrote anonymous letters, charging these intelligent slaves with having projected an insurrection. These letters were scattered about in Edenton, with the idea that the masters would be glad to sell such dangerous fellows; but instead of this, the poor innocent slaves were tried, convicted, and sentenced to make up the paper. My course is to present the subject as the students of Law used to present it in eighteen hundred thirty-four, five and six. It is what some have called "primitive abolition."

A. If you reflect a little upon human nature, I believe you will think it perfectly natural that such abuses should exist, wherever one human being has arbitrary power over another. You would not like to place yourself completely in the power even of the best man you know; you would be afraid to have it depend entirely on his will how much work you should do in a day, what food you should eat, and what clothes you should wear, and how and when you should be punished. It is not considered entirely safe for an aged parent to relinquish all his property, and trust entirely to the generosity of his own children; and when he becomes a slave, he is not emancipated by his own slaves?

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NATIONAL ANTI-SLAVERY STANDARD.

stand in history. I invite him to look deeper into it, remembering the English maxim, that *no man be a witness in his own case*. I also invite him to read; he may learn what abolitionists have really said, and cease to charge them with things they never said or thought. —D. L. C.

SEPH STURGE'S LETTER TO THE SOCIETY OF FRIENDS.

The following letter is addressed to that division of Friends called Orthodox, with whom Joseph Sturge is in fellowship; but it seems equally applicable to both Friends of the Friends, and we trust both will give it a careful and candid perusal.

TO THE MEMBERS OF THE RELIGIOUS SOCIETY OF FRIENDS IN THE UNITED STATES OF AMERICA.

CAR FRIENDS:

Having for many years believed it my duty to devote a considerable portion of my time and attention to the promotion of the abolition of slavery and the slave trade, we have acted in cordial co-operation with the British and the reign Anti-Slavery Society since its formation. The principles of that society may be briefly explained by the following extract from its Constitution: "That so long as slavery exists, there is no reasonable prospect of the abolition of the slave trade, and of extinguishing the curse and bane of human beings;—that the extinction of slavery and the slave trade will be attained most effectually by the employment of those means which are of a general, religious, and pacific character;—and, that no treasure be resorted to by this society, in the prosecution of their objects, but such as are in entire accordance with the principles."

We are told, on the highest authority, that, "by their fruits" we are to judge of the laborers in the Christian vineyard,—and while I am fully aware of the greater difficulties in the way of emancipation here as compared with Great Britain, I have been almost irresistibly led to contrast the difference in the results of the course pursued by Friends in the two countries. In America, during the last twenty-five years, it is evident that slavery and the slave trade have greatly increased, and even where the members of our Society are the most numerous and influential, the prejudice against color is as strong as in any part of the world; and Friends themselves, in many places, are by no means free from this prejudice. In Great Britain, Friends, by Society action, and by uniting with their fellow countrymen, not only contributed, under Providence, in no small degree to the passage of the act of 1834, for the abolition of slavery in the British West Indies, but when it was found that the system of apprenticeship, which this act introduced, was made an instrument of cruel oppression to the slaves, a renewal of similar labor for about twelve months resulted in the complete emancipation of our colored brethren in those colonies.

In closing this letter, I wish to address a few words to that numerous and valuable class of Friends, previously alluded to, with whom I deeply sympathise, who are only deterred from more active exertion by their reluctance to give dissatisfaction to those whom they respect. The sorrow which I feel under the consideration, that, in parting with many of you, never, probably, shall meet again in mutability, is softened by the persuasion, that the difficulties by which you are surrounded are lessening, and that some who are now opposing you, will, ere long, join you in efforts which shall remove from the minds, both of abolitionists and slaveholders, the belief so generally entertained, that the Society of Friends in this country are not earnestly engaged for the *total and immediate* abolition of slavery. No one regards more than myself, that any friends to the cause of abolition should connect other topics with it, which, however suitable to be discussed on their own merits, must necessarily interfere with this simple and momentous object. You are aware of some of the circumstances which may have led to the state of feeling, with many in our Society, which we so much deplore. And it is my fervent desire that none of you, in any steps you may consider it your duty to take, may afford just cause of uneasiness by any compromise of Christian principle, any improper harshness of language, or by the introduction of any subject not strictly belonging to the anti-slavery cause. Your situation is one of peculiar difficulty and delicacy. While they are fully aware that there are reasons, rendering it necessary, they can see no good and for believing that the manner in which Friends of this country, of a former generation, labored for the liberation of the slave, was not under the guidance of the truth.

This is now the course pursued by Friends, generally, in England. That there may be no misapprehension as to the conduct of Friends, with regard to this subject, in Britain, I may mention that I am the bearer of a document, expressive of unity with my visit, signed by Allen, Josiah Forster, Wm. Forster, George Sturge, Samuel Fox, George W. Alexander, and Robert Elster, who declare themselves fellow members, with the British and Foreign Anti-Slavery Committee. This Committee is composed of persons of various denominations, amongst whom it will be seen many of the prominent members of our meeting forers. Upon the list of delegates of the late Anti-Slavery Convention in London, are the names of nearly hundred well-known Friends, including those of four are, or have been, clerks of the Yearly meeting: the present clerk of that meeting, my esteemed friend, George Stacey, took an active part, and rendered essential service in the Convention. The meeting-house in Church Street was freely granted by Friends in London, who have charge of it, for the use of the Convention; and the concluding sittings of that body were in it.

In fact, Friends generally in England think it their duty to render every aid in their power to the anti-slavery cause, whether in their collective capacity, or individually, uniting with their fellow citizens when they can do without any compromise of our religious principles.

Testimonies I speak more explicitly on this point, I have ascertained, with much concern, that there is an influential portion of the Society, including, I have doubt, some sincere abolitionists, who have been so fully engrossed by the leading influences of society, that they are not only avoided such a separation themselves, but have dissuaded those of their brethren who have believed it incumbent upon them otherwise; and in one Yearly meeting, at least, I have too much reason to fear they have tacitly, if not actively, sanctioned the omission of the names of Friends from the list of delegates, however consistent their capacity, against a movement which, although doubtless partaking of the imperfection attendant upon all instrumentalities, has already aroused the whole to a sense of the wrongs of the slave, and led to the nomination of free colored citizens, in many of the States, of which they have been so long and so deeply deprived.

I am, very sincerely, your friend,
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I should, I believe, do wrong to conceal the sorrow which I have felt, that the scheme of African colonization, the great support of which, at the present time, appears to be hostility to anti-slavery efforts and an unchristian prejudice against color, still has the sympathy and the active aid of some members of our Society.

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It is right to state, that I was much encouraged by the lively meetings of sympathy in the anti-slavery cause, in the Yearly meetings of Friends in Boston and New-York; that at the former place, John Candler gave a room at the meeting-house; and at New-York, the large meeting-house was not only readily granted to him, and for the large Friends to attend.

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ty, on all occasions, to support. If, under such a view of the subject, we do believe it our duty to cease to act ourselves, and discourage our brethren from laboring in the cause of the slave; a close self-examination surely is useful, in order to ascertain if we are consistently carrying out the same principle in our daily walk in life, in our mercantile transactions, our investments of property, in our connection with public institutions, and with political parties?

It should be borne in perpetual recollection, that we are in no small danger of shrinking from a faithful maintenance of those testimonies which are unpopular with the world, as well as of not seeing our own neglect of duty, while censuring the real or supposed indiscretions of others. Besides, if this good cause be really endangered by popular excitement, and the indiscretions of its imprudent advocates, the obligation of consistent Friends to be found at their posts, faithfully maintaining the testimony of truth in its behalf, is greatly increased. And it is under such circumstances, that I think I have seen the peculiar advantage and protection to our young Friends in England, of having their elder brethren with them, aiding them by their sympathy, as well as advice and counsel. I am persuaded that those who are called to occupy the foremost ranks in society, cannot be too careful not to impose a burden upon tender consciences by discouraging, either directly or indirectly, a course of conduct which is sanctioned by the precepts and examples of our Divine Master,—lest they alienate from us some of His disciples, and thereby greatly injure the Society they are so laudably anxious to keep "unsprotted from the world."

We are told, on the highest authority, that, "by their fruits" we are to judge of the laborers in the Christian vineyard,—and while I am fully aware of the greater difficulties in the way of emancipation here as compared with Great Britain, I have been almost irresistibly led to contrast the difference in the results of the course pursued by Friends in the two countries. In America, during the last twenty-five years, it is evident that slavery and the slave trade have greatly increased, and even where the members of our Society are the most numerous and influential, the prejudice against color is as strong as in any part of the world; and Friends themselves, in many places, are by no means free from this prejudice. In Great Britain, Friends, by Society action, and by uniting with their fellow countrymen, not only contributed, under Providence, in no small degree to the passage of the act of 1834, for the abolition of slavery in the British West Indies, but when it was found that the system of apprenticeship, which this act introduced, was made an instrument of cruel oppression to the slaves, a renewal of similar labor for about twelve months resulted in the complete emancipation of our colored brethren in those colonies.

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of the Society of Friends, for instance) our free principles would not have allowed a prohibition; the application was therefore withdrawn.

"They have not wit enough to take care of themselves."

Four or five years since, a Tennessee planter visited an acquaintance, who lived some thirty or forty miles from his residence. Rambling through the fields while the gangs were at work, he inquired if he had any "niggers" to sell. "Perhaps I have," was the reply. "What do you want?"

The planter pointed to a fine-looking, athletic mulatto, and said, "I like the looks of that boy. What will you take for him?"

"He's worth the highest price; for he's a prime hand."

"Has he no bad tricks?"

"To be frank with you, he has one devilish bad trick. He's very slippery about his freedom. If you take him, you must look well to it, or he'll slip through your fingers."

With a significant compression of his lip, and a flourish of his cane, the planter answered, "Leave me to take care of that; I'll manage him."

After some further conversation, it was agreed that the slave should be transferred to a new master; and that he should be sent by a baggage wagon, which at stated seasons went round a certain section for the accommodation of the citizens. A written order was to be given for the money, which was to be paid on the delivery of the slave.

Now it chanced that the negro, as he toiled in the field, overheard the conversation of the two gentlemen concerning himself, and drew shrewd inferences therefrom, though he gave no sign of intelligence.

He was asked no questions concerning the transfer of himself to other hands; though naturally enough it might be supposed to be a subject of some interest to him. The baggage wagon came at the appointed time, and he was ordered to stow himself in it. This he did with cheerful acquiescence, and soon entered friendly chat with the driver, who was a mulatto, of about his size and height. They beguiled the way with multifarious discourse, until they came to a path, which branched from the main road, and led to the planter's house. The slave knew it well; for he had heard accurate directions given concerning his own removal.

The moment he saw the horses' heads turned in that direction, he sprang suddenly upon the driver, tied his hands behind him, with a cord he had purposely brought in his pocket, and then fastened him tight to a stake in the wagon. The man was taken so entirely by surprise, that before he comprehended the nature of his situation, it was too late to help himself. The slave rifled his pocket of the order for money, and then boldly trotted up to the planter's gate, saying, "Here, sir, is a slave Mr. — told me to deliver to you;" and at the same time he presented the order for the money.

"It's no such thing," said the enraged prisoner; "he is the slave, and I am the driver of this wagon. He took me by surprise, and mastered me before I thought of it."

"Ah," said the slave, "You'll have trouble with that fellow. His master told me so when I took him; that he had played many a slippery trick for his freedom; and I found him slippery, sure enough. I never should have got him here, if I hadn't tied him hand and foot; and now the cunning rascal wants to palm me off for the slave."

The joke appeared to him so good that he laughed heartily. The planter had a very dim recollection of the driver; and the slave he had never seen but once, and amazement and the prejudice against color was as strong as in any part of the world; and Friends themselves, in many places, are by no means free from this prejudice. In Great Britain, Friends, by Society action, and by uniting with their fellow countrymen, not only contributed, under Providence, in no small degree to the passage of the act of 1834, for the abolition of slavery in the British West Indies, but when it was found that the system of apprenticeship, which this act introduced, was made an instrument of cruel oppression to the slaves, a renewal of similar labor for about twelve months resulted in the complete emancipation of our colored brethren in those colonies.

In closing this letter, I wish to address a few words to that numerous and valuable class of Friends, previously alluded to, with whom I deeply sympathise, who are only deterred from more active exertion by their reluctance to give dissatisfaction to those whom they respect. The sorrow which I feel under the consideration, that, in parting with many of you, never, probably, shall meet again in mutability, is softened by the persuasion, that the difficulties by which you are surrounded are lessening, and that some who are now opposing you, will, ere long, join you in efforts which shall remove from the minds, both of abolitionists and slaveholders, the belief so generally entertained, that the Society of Friends in this country are not earnestly engaged for the *total and immediate* abolition of slavery. No one regards more than myself, that any friends to the cause of abolition should connect other topics with it, which, however suitable to be discussed on their own merits, must necessarily interfere with this simple and momentous object. You are aware of some of the circumstances which may have led to the state of feeling, with many in our Society, which we so much deplore. And it is my fervent desire that none of you, in any steps you may consider it your duty to take, may afford just cause of uneasiness by any compromise of Christian principle, any improper harshness of language, or by the introduction of any subject not strictly belonging to the anti-slavery cause. Your situation is one of peculiar difficulty and delicacy.

While they are fully aware that there are reasons, rendering it necessary, they can see no good and for believing that the manner in which Friends of this country, of a former generation, labored for the liberation of the slave, was not under the guidance of the truth.

This is now the course pursued by Friends, generally, in England. That there may be no misapprehension as to the conduct of Friends, with regard to this subject, in Britain, I may mention that I am the bearer of a document, expressive of unity with my visit, signed by Allen, Josiah Forster, Wm. Forster, George Sturge, Samuel Fox, George W. Alexander, and Robert Elster, who declare themselves fellow members, with the British and Foreign Anti-Slavery Committee. This Committee is composed of persons of various denominations, amongst whom it will be seen many of the prominent members of our meeting forers. Upon the list of delegates of the late Anti-Slavery Convention in London, are the names of nearly hundred well-known Friends, including those of four are, or have been, clerks of the Yearly meeting: the present clerk of that meeting, my esteemed friend, George Stacey, took an active part, and rendered essential service in the Convention. The meeting-house in Church Street was freely granted by Friends in London, who have charge of it, for the use of the Convention; and the concluding sittings of that body were in it.

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Poetry.

From the Scottish Journal.
STANZAS.

These stanzas are by the author of the "Burial of Sir John Moore," and were given to the world in an interesting review of "Wolfe's Remains" in the Edinburgh Philological Library. It appears that one of his favorite melodies, "Gammachee," he never heard without being sensibly affected by its deep and tender expression; but he thought that no words had ever been written for it that came up to his idea of the peculiar pathos which pervades the whole strain. They had all appeared to him to want individuality of feeling. At the desire of a friend, he gave his own conception of it in these verses, which seem hard to read, perhaps impossible to bear, without tears.

"He was asked whether he had any real incident in view, or had witnessed any immediate occurrence which might have prompted these lines. His reply was, he had not, but that he had sung the air over and over, till he had burst into a flood of tears, in which mood he composed the words."

If I had thought thou couldst have died,

I might not weep for thee!

But I forgot, when by thy side,

That thou couldst mortal be.

It never through my mind has passed,

The time would e'er be o'er,

And on I should have my last,

And thou shouldst smile no more.

And still upon that face I look,

And think 'twill smile again;

And still the thought I will not brook,

That I must look in vain!

But when I speak—thou dost not say,

What thou'ner' lef unsaid;

And now I feel, as well I may,

Sweet Mary!—thou art dead!

If thou'wer st'rt, even as thou art,

All cold, and all serene—

I still might press thy silent heart,

And where thy smiles have been!

While even thy chill, bleak cors I have,

Thou seemest still mine own :

But there I lay thee in thy grave—

And I am now alone!

I do not think, where'er thou art,

Thou hast forgotten me :

And I, perhaps, may sooth this heart,

In thinking, too, of thee—

Yet there was round thee such a dawn

Of light ne'er seen before,

As fancy never could have drawn,

And never can restore!

A SUMMER MORNING IN THE COUNTRY.

BY W. H. BURLEIGH.

How sweetly on the hill-side sleeps

The sunlight with its quickening rays!

The verdant trees that crown the steep,

Grow greenest in its quivering blaze:

While all the air that round us floats

With subtle wing, breathes only life—

And, ringing with a thousand notes,

The woods with song are rife.

Why, this is nature's holiday!

She puts her gayest mantle on—

And, sparkling o'er their pebbly way,

With gladder shouts the brooklets run:

The birds and breezes seem to give

A sweeter cadence to their song—

A brighter life the insects live,

That float in life along.

"The cattle on a thousand hills,"

The fleecy flocks that dot the vale,

All joy alike in life, that fills

The air, and breathes in every gale!

And who that has a heart and eye

To feel the bliss and drink it in,

But pants, for scenes like these, to fly

The city's smoke and din—

A sweet companionship to hold

With Nature in her forest-bowers,

And learn the gentle lesson told

By singing birds and opening flowers?

Nor do they err who love her love—

Though books have power to stir my heart,

Yet Nature's varied page can more

Of rapturous joy impart!

No selfish joy—if duty calls,

Not sullenly I turn from these—

Though dear the dash of water-falls,

The wind's low voice among the trees,

Birds, flowers, and flocks—for God hath taught

—Oh keep, my heart, the lesson still—

His soul alone with bliss is fraught,

Who heeds the FATHER'S will?

ALAS! HOW SOON THE HEART FORGETS.

BY C. G. EASTMAN,

Alas! how soon the heart forgets

Its deepest, wildest pain;

The tear an hour the eyelid wets,

And all is joy again;

Still rushes on the tide of men,

As though the past had never been.

A year, one year, is scarcely gone,

Since, in the yellow fall,

We heaped the frozen clay upon

The dearest of all;

And now, alas! 'twere a dream,

The memory of that day doth seem,

She was our life but yester-morn,

And by her tombstone now

We sing, and plant the mellow corn,

And drive the furrowing plough,

As gay as if beneath that stone

Were sleeping one we'd never known.

WRONG NOT THE LABORING POOR.

BY EBENEZER ELLIOT, OF SHEFFIELD, ENGLAND.

Wrong not the laboring poor by whom ye live!

Wrong not your humble fellow-worms, ye proud!

For God will not the poor man's wrongs forgive,

But hear his plea, and have his plea allowed.

Be not like the vapors, splendor-voiled,

That, sprung from earth's green breast, usurp the sky,

Then spread around contagion black and cold,

Till all who mourn the dead prepare to die!

Not imitate the bounteous clouds, that rise,

Freighted with bliss, from river, vale, and plain;

The thankful clouds, that beautify the skies,

Then fill the lap of earth with fruit and grain.

Yes! emulate the mountain and the flood,

That train in blessings with the mighty deep!

Till soothed to peace, and satisfied with good,

Man's heart be happy as a child asleep.

For the National Anti-Slavery Standard.

SMOOTH CHARACTERS.

Miscellany.

JONATHAN JEFFERSON WHITLAW:
LIFE IN THE SOUTH-WEST.

CHAPTER XVII.

Notwithstanding the many ingenious devices suggested and canvassed that night, when the following morning came, Edward Bligh told his sister that he had determined upon using none of them, but intended simply to present himself to their wealthy neighbor, and, unless he saw something in his manner that was discouraging, to state the case of Caesar at once, and ask his assistance in concealing him till the first heat of pursuit should be over.

Edward set forth, accordingly; and the day being Sunday, Lucy consented to accompany him for a part of the way. The distance did not exceed three miles; and rather than lose the pleasure of his company on the return, a pleasure, as she said, that I never hoped to meet on earth. This Frederick Steinmark, Lucy, is a man that one might fancy was created to make a link between heaven and earth.

"Edward ejaculated his sister, with a feeling almost dismay at a burst of such unvoiced vehemence from so calm,—at least on all themes but one; "how strangely wild that sounds, when speaking of a man whom you have known, perhaps, for forty minutes!" But if he will save Caesar, I, too, will love and honor him,—though scarcely with such high-flown ecstasy as yours."

Edward answered her reproof with a bright and happy smile.

"You know not what you talk of, my dear child. You can have no idea of the being that lives yonder, estranged in the forest, and hid, as it should seem, from all the world. His eye, his smile, his voice, his words!"

As he thus vividly brought the image of his new acquaintance before his mind's eye, his memory suddenly recalled to him the looks, words, and actions he had witnessed the day before in Mr. Vandumper's store.

"God of the universe!" he exclaimed, with awe, "inscrutable are thy ways! All, all have immortal souls! all in thine own image!" Oh, how defaced, deformed! Can they be recognized? Can we believe of them the same race? What is the tinture of the skin, compared with this deep-dyed deformity?—Deep to the centre, to the inmost soul!"

Lucy walked beside him, her arm locked in his; but she felt that these words were not addressed to her. It was not the first time that she had heard her brother break forth thus in soliloquy, as if his mind started aside from the theme on which they were conversing; and whenever this happened, a vague terror, lest sorrow might at last shake his noble understanding shot through her heart. But the fear was as transitory as the cause of it, and left no trace of which she was conscious, on her mind, except, perhaps, a sort of quiet firmness that she cherished there, as a fund of strength in time of need, that might stand against the rash enthusiasm that he often manifested.

Edward approached him, and said, "Mr. Steinmark, I believe? May I take the liberty of begging to speak to you alone?"

Such a request would in general have fallen heavily on the ear of Frederick Steinmark as was, actually, occupied at the upper end of the apartment with a book; and, as usual, too, on this day of rest, his still beautiful wife was surrounded by her sons; the circle being now augmented by Fritz, and a young friend and countryman, who had accompanied him from Philadelphia. It was impossible to mistake the figure of the master. The high forehead, now nearly deserted by the light curls that formerly covered it—the slight contraction of the brow, which denoted at once, age and thought, distinguished him sufficiently from the bright young faces which occupied the other end of the apartment.

Edward approached him, and said, "Mr. Steinmark, I believe?" May I take the liberty of begging to speak to you alone?"

"Shall I tell you now?" said the old woman. "See," she continued, pointing with her bamboo towards the heavens, "it is late, and my tale might wax long;—must I indeed tell you all now?"

"No, no," said Lucy eagerly. "Juno, be here tomorrow night!"

"Not so, sweet one," replied the old woman inquisitively.

"The night after then?"

"Not so," she repeated in the same accents.

"On Wednesday then?"

As he thus vividly brought the image of his new acquaintance before his mind's eye, his memory suddenly recalled to him the looks, words, and actions he had witnessed the day before in Mr. Vandumper's store.

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Having thus given vent, perhaps unconsciously, to the thoughts that were at work within him, Edward walked on in silence. Lucy had no courage to interrupt his meditation, but she sighed deeply.

"Forgive me, dearest love!" he exclaimed, "for suffering my thoughts to wander from Steinmark and from you, to Natchez, and some of the vilest beings that inhabit it. Shall I tell you, Lucy, why I rose with alacrity from his chair, and led the way to a small room on the opposite side of the entrance, followed by Edward. Could their historian do justice to the character of Frederick Steinmark, or to the countenance of Edward Bligh, in this deviation from the usual habits of the former would create no surprise; for never did features more speakingly proclaim gentleness, intelligence, and refinement, than those of Edward.

"I would have it a proof to all men, that I abhor it from my soul," replied Frederick Steinmark, with a smile.

"Thank God," replied poor Edward, fervently.

"It is long since I have heard such words."

"But why should they affect you so strongly, my young friend?" demanded Steinmark.

"I will tell you, sir. If you abhor slavery, you must be touched with compassion for those who are its victims. One of these, a young man of my own age, and whom I have known, familiarly, from my birth,—one of the most guiltless, faithful, and affectionate of human beings,—is, at this moment, exposed to all the fearful danger that threatens a slave who has run from his master. The reasons of his doing so, I could explain much to his honor, did I not fear to intrude on your kind patience. But I have no means whatever of concealing him: he is, at present, lying hid in the forest at a few miles distance; and unless I can discover some shelter for him soon, I cannot hope that he will escape the pursuit which will, before it ceases, leave no thicker unexploded."

Steinmark listened with the most earnest attention; the tale had for the present effectually cured his absence of mind.